



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *General.* To the "Proceedings of the Thirteenth Session of the International Congress of Americanists," New York, 1902 (Easton, Pa., 1905), Dr. A. F. Chamberlain contributes (pp. 5-8) a brief paper on "The Algonkian Linguistic Stock," pointing out its importance for the student of the Indian.—*Cheyenne.* In the same volume (pp. 135-146), Mr. George B. Grinnell has a valuable article on the "Social Organization of the Cheyennes," in which he describes briefly the clan system of this people, consisting of eleven and perhaps fourteen gentes. In olden times "the rule forbidding marriage within the clan was absolute, and not to be violated." Descent was in the mother's line. The children of a foreign woman belong to the father's clan; a captive woman to the clan of the husband she takes. Captive boys who marry Cheyenne girls belong to the wife's clan. Each clan had its special tabus, ceremonies, medicines, etc. The Suh'-tai section of the Cheyenne are, perhaps, recent migrants from the north,—the other section is the Tsistsis'tas, sometimes called "Sand-hill People." The Cheyennes used to say that the Suh'-tai were Crees. A few notes on the Suh'-tai language are given (pp. 142, 143),—it is harsh and guttural. The readiness with which nicknames grow up (p. 144) will interest the "nickname" school of totemism. The young people have little or no knowledge of the things of ancient times.—In the "American Anthropologist" (n. s. vol. vii. pp. 37-43) Mr. Grinnell describes "Some Cheyenne Plant Medicines." Seventeen species of plants and two dyes are recorded, but this by no means includes all the Cheyenne remedies. Among the plant medicines are *Balsamorrhiza sagittata*, *Mentha Canadensis*, *Arctostaphylos uva-ursi*, *Acorus calamus*, *Anaphalis margaritacea*. Among the diseases prescribed for are stomach and head troubles, vomiting, nose-bleed, bowel-cramps, sores, fever, plant-poisoning, paralysis, sore throat, etc. Herb-healing "is practised by men and women alike." Medicine-bundles are carried about the person.—*Ojibwa.* In the same journal (pp. 69-73) D. I. Bushnell, Jr., writes of "An Ojibway Ceremony," describing the dances and other ceremonials in connection with "a reunion of the Kingfisher people" at Basswood Lake on the international boundary, in October, 1899. A *chippeezung* (or "apron") was a prominent object in these rites. A feast of moose meat and rice and blueberry stew followed. The interior of the largest wigwam is described; also the drum, its covering and their symbolism, etc.—*Textile Fabrics.* To the same journal (pp. 85-93) Dr. C. C. Willoughby contributes an article on "Textile

Fabrics of the New England Indians," in which the conclusion is reached: "The textile products of the New England Indians were of a relatively high order; baskets, bags, matting, and twined woven cloth were made of a quality probably not excelled by any of the Algonquians, and, so far as we can judge by existing examples, it is doubtful if embroidered cloth of any North American tribe exceeded in workmanship or artistic merit that produced by the natives of New England and their neighboring kindred." Beautiful garments were made of the iridescent feathers of the wild turkey,—usually the work of old men, but sometimes made by women for their children.—*Mohican*. In the same journal (pp. 74–84) Professor J. Dyneley Prince has an article on "A Tale in the Hudson River Indian Language." Phonetic text, English translation, and word-analysis are given of a tale of adventure and murder (a woman is the chief—passive—figure) obtained from the Mohicans now resident on the so-called Stockbridge Reservation at Red Springs, Wisconsin. The relations between Mohican and Munsee are "about the same in degree as those which exist between Dutch and High German." In this text, according to Professor Prince, "we probably have the last specimen of the tongue which was heard for centuries in the neighborhood of New York city and along the banks of the great *Maikanetuk*, or 'Mohican river,' as the aboriginal inhabitants called the great Hudson."

ATHAPASCAN. *Navaho*. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mr. Alfred M. Tozzer writes about "A Navajo Sand Picture of the Rain Gods and its Attendant Ceremony" (pp. 147–156), describing with some detail the making a sand-picture in Chaco Cañon, New Mexico, in 1901, in connection with the ceremony known as the "Night Chant," "held primarily to cure two Navajo Indians," both suffering from violations of tribal law. The actual painting of the picture took about six hours. The strictness with which these pictures are traditionally transmitted is shown by Mr. Tozzer's statement: "Mr. Matthews collected the material for his memoir twenty years ago, and still the sand-picture which he calls 'the gods with the fringe mouths,' and which came on the eighth day of the ceremony, is the identical picture, even in many minor details, which was made on the eighth day of the ceremony which I witnessed twenty years after and a hundred miles east of where he worked." The star-lore of the Navaho, in connection with these ceremonies, is of considerable interest—the grouping is indicated by the holes in the gourd rattle.

CADDOAN. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Dr. Geo. A. Dorsey has an article (pp. 67–74) on "One of the Sa-

cred Altars of the Pawnee." The ceremony described is that of the "skull bundle" altar, held in the spring through the desire of some woman of the tribe, who has had a dream, had Tirawa speak to her, or has "had it in her heart" to give it. Besides the more or less public rites there is a *secret* performance, confined to one or two men. At a certain point the "owner" of the altar "makes a speech and says they are ready to begin, and virtually turns the ceremony over to the priests,"—these act now for him, and "the owner has no longer control of the ceremony." The whole ceremony "prepares the fields for the planting of the corn." After the ceremony comes the planting, and while the corn is growing comes the buffalo-hunt, the success of which proves the favor of Tirawa. Dr. Dorsey observes concerning the rather high idea of a "great spirit" found among these Indians: "That the Pawnee obtained any of their ideas concerning Tirawa, or, in fact, concerning any forms of their religion from the whites, I do not for a moment believe." Within the last three or four years the altar ceremonies, which have been largely given up since the Pawnee left Nebraska for Oklahoma, have been revived, and "I think they are themselves surprised at the amount of knowledge which they retain of the old rituals."

ESKIMO. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mme. Signe Rink publishes (pp. 279-304) "A Comparative Study of Two Indian and Eskimo Legends." The tales compared, of which texts are given, are: "The Jelch Legend" of the Haidas and the Greenlandic tale of "Ernisuitsok, or the Barren Wife," "Scannagan nuncus, Legend of the Fin-back Whale Crest of the Haidas," and the Greenlandic tale of "Kagsagsuk, the Orphan." The author concludes that "the Greenlandic ones are the versions or copies and not the reverse," also, that "both of the stories treated here have been appropriated by the Eskimo on the American coast between California or Vancouver Island and the Aleutian chain."

HAIDAN (SKITTAGETAN). In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Dr. John R. Swanton has an article (pp. 328-334) on the "Social Organization of the Haida." The essential points were "the division into two great exogamous clans (Raven and Eagle), a division reflecting itself in the terms of relationship," and the organization of each house under one house-chief,—"the organization of families and towns was simply a larger application of that of each household." A rigid distinction between the mother's and father's sides existed,—"theoretically they could not have the same personal, house, or canoe names, or wear the same crests, and only in a very few cases was this rule infringed." Moreover, "a man was initiated

into the secret society by his opposites, and when he died they conducted the funeral." Husband and wife were never buried together, — Ravens lay with Ravens, Eagles with Eagles. Sometimes, even, the wife "betrayed her husband into the hands of her own people when they were at war with his family." The Haida, however, "had no such thing as a clan government or clan ownership. Each Haida household was complete in itself, and "all it required was a name and a certain amount of isolation to develop into an entirely independent family, and there was a constant tendency in that direction." The chief's power rested mainly on the amount of his property, and often very largely with himself. The order maintained by war-parties is noteworthy. — In the "American Anthropologist" (vol. vii. n. s. pp. 94-103) Dr. Swanton writes of "Types of Haida and Tlingit Myths." The article is based on the observation of more than 250 stories of the Haida and Tlingit Indians of the North Pacific coast. The plots of 36 of these tales are briefly indicated. Borrowing has taken place both ways. In the case of the legend of the brothers who travelled about overcoming monsters, the story has been transmitted from the Tlingit to the Haida without losing its Tlingit names and atmosphere." The conventional expressions or "mythic formulæ" differ with these two stocks (a number of examples of such are given). In Haida four "is nearly always the story or mystic number; two appears quite as often in Tlingit."

KOLUSCHAN. In the "American Anthropologist" (n. s. vol. vii. p. 172) Dr. J. R. Swanton has a brief note on the "Tlingit Method of Catching Herring-eggs." During the herring run "hemlock boughs were fastened together and laid down in rows for the fish to spawn upon." — In the same journal Dr. Swanton discusses (pp. 94-103) "Types of Haida and Tlingit Myths." See *Haidan*.

PUEBLOS. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Professor William P. Blake discusses (pp. 203, 204) "The Racial Unity of the Historic and Prehistoric Aboriginal People of Arizona and New Mexico." Among the points emphasized are: Unity of architecture, similarity of pottery, unity of decorative art, general use of *chalchihuitl*. — In the same volume (pp. 107-130) Mr. George H. Pepper discusses in detail "The Throwing-stick of a Prehistoric People of the Southwest," — a weapon "used in the southwestern part of the United States, probably before the advent of the cliff-dwellers." The nearest relative, outside this region, is in the Jalisco country (Mexico). The fetish of the ceremonial throwing-stick, or *atlatl*, was the snake. Ceremonial usages are connected with this weapon, wherever it is found.

SIOUAN. In the "Proceedings of the International Congress of

Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Dr. Clark Wissler has an article on "Symbolism in the Decorative Art of the Sioux" (pp. 339-345), treating chiefly of moccasin-designs, primarily the art of women. Dr. Wissler's monograph on this subject has already been noticed in this Journal.

SOUTHERN UNITED STATES. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mr. Clarence B. Moore writes of "Archæological Research in the Southern United States" (pp. 27-40), résuméing the result of his investigations during the last eleven years,—the full details having appeared in the author's monographs in the "Journal of the Academy of Natural Sciences," Philadelphia, vols. ix.-xii. The most recent work was done on the northwest Florida coast, where urn-burial occurs, although not in the peninsular part of the State. In the latter region "bunched burial" is most prevalent. The muck deposits of the southwest Florida coast yield little. The mounds of the peninsular area contain many copper objects,—native copper from Lake Superior, probably. The majority of the mounds investigated "date from a period anterior to the coming of Europeans." The shell-heaps "were dumping places for refuse." The makers of some of the St. John's shell-heaps had no earthenware.

YUMAN. *Diegueños*. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Miss C. G. Du Bois has an article on "The Mythology of the Diegueños, Mission Indians of San Diego County, California, as proving their status to be higher than is generally believed" (pp. 101-106), giving extracts from a version of the story of Chaup, "the embodied principle of the great meteors of the crystalline California sky." The Diegueños "were star-gazers, perhaps, beyond other Indians." The story was originally related in a nine-hour recital.

MEXICO.

AZTECAN (NAHUATLAN). In "Globus" (vol. lxxxvii. 1905, pp. 110-112), Dr. Eduard Seler writes briefly of "Mischformen mexikanischer Gottheiten." Examples are given of the "mixed forms" of deities, embodying in one person different qualities, not agreeing with the priestly redaction of the *tonalamatl* era. Tepeyollotli, Xipe, and Quetzalcoatl are some of the gods thus treated.—In the same journal (pp. 136-140), Dr. K. Th. Preuss discusses "Der Kampf der Sonne mit den Sternen in Mexico." The author considers that the unitary idea in the evolution of ancient Mexican religion has been "the combat of the sun with the stars." All the deities are conceived of as having come as stars from heaven. The sun fights with the stars, and the conquered are offered up in sacrifice. Star-swallowing is

necessary for the well-being of the sun. There is a complete parallel between heavenly and earthly processes. The influence of the star idea on ceremonies, etc., is noted.—In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Walter Lehmann discusses at some length (pp. 249–264) "Tomoanchan und andere Bezeichnungen des Westens zur Erde in der mexikanischen Etymologie." Among the terms studied are those for *sunset*, *night*, *earth*, *west*, *maize*, *dawn*, *ball-play*, *coitus*, etc. The earth, and particularly the west, where daily the sun vanished, made a great impression upon the ancient Mexicans. The west is the prototype of the earth. *Tomoanchan* is the paradise of the west, and, at the same time, the name of the mythic home of the undivided Mexican people.—In the same volume (pp. 265–268) Miss Adela Breton writes about "Some Obsidian Workings in Mexico," treating of several in the states of Hidalgo, Michoacán, and Jalisco. Near Tulancingo are "some small shady caves, to which the workers brought their roughly-shaped pieces to finish." Out of "cores" the Mexicans made burial objects.—In the same volume (pp. 213–216) H. Newell Wardle discusses "Certain Clay Figures of Teotihuacan." The author concludes that "the jointed clay images from Teotihuacan are not foundations for mummy-bundles, but probably representatives of the goddess Cinteotl, such as were hung across the fields to watch over the young seed and aid its growth." Also, "with arms and legs rattling in the breeze, they served incidentally as scarecrows."—In the same volume (pp. 171–174) Dr. Eduard Seler has a brief article "On Ancient Mexican Religious Poetry," in which he gives the native text and a translation of a song to the god Xipe,—the real content of the song is sowing and harvesting. This is "the song of the terrible god of the festival of flaying men, of the god of the *Sacrificio gladiatorio*. It is one of the chants found in Sahagun, and, previously to Seler, edited by Brinton in his "Rig-veda Americanus." Says Dr. Seler in conclusion: "It affords a strong argument that the religious sentiment and the religious phantasy of these people ought not to be judged by the bloody ceremonies of a highly developed superstitious cult alone; that there are lying at the bottom sources of a primitive pure feeling, with which we too might easily conform."

HIEROGLYPHS. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), pp. 175–188, Professor Nicolas Léon has an article, "Data about a New Kind of Hieroglyphic Writing in Mexico," treating of "a new kind or mixed hieroglyphical writing," found on a clay statuette from Mixtecan Cuilapan, an onyx vase from Tlalixtac, and many other similar objects from the Oaxaca valley (Monte Alban, etc.). The

author concludes that "there exists a hieroglyphical mixed writing, seemingly developed all over the Mixtecan region, in the State of Oaxaca, in which are found the *elements* and the *form* of the Maya, and possessing signs of the Nahua writing." Many extracts from literature relating to this region and their objects are given.

OAXACA. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Francisco Belmar publishes (pp. 193-202) an article on "Indian Tribes of the State of Oaxaca and their Languages." The pre-Columbian chief inhabitants of this territory seem to have been the Mixtecs and the Zapotecs, and the language of the latter "presents signs of being one of the most archaic in the State." According to Mr. Belmar, Zapotec and Mixtec have a common origin. In the Zapotecan group he includes (besides minor and sub-dialects) : Zapoteca, Papabuco, Chatino, Chinantec; and in the Mixtecan : Mixtec, Amuzgo, Mazatec, Ixcatec, Cuicatec, Popoloco (Chocho), Trique. The Zoquean (Zoque-Mixe) family embraces : Zoque, Ayook (Mixe), etc. The Chontal is probably Nahuatl; Huave, Mayan. Mexican is also one of the languages of Oaxaca.

ZAPOTECAN-MIXTECAN. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Abraham Castellanos has an article on "Danni Dipaa," the fortified hill occupied by the Mixtecs at the coming of the Spaniards,—Monte Alban. The dolmen, the pyramids and temple of the sun, etc., are described, and the legends connected with these edifices noted (the chief Cosijoeza, the princess Donaji, etc.).

CENTRAL AMERICA.

INDIAN CHARACTER. In "Globus" (vol. lxxxvii. 1905, pp. 128-131), Dr. Karl Sapper discusses "Der Charakter der mittelamerikanischen Indianer." Among the general traits noted are control of emotion (noteworthy in children as a result of education and example), temperance in all actions, subordination to those in authority. The Indian is, of course, capable of violent emotions, acts, passion, etc. At his festivals he gives way to himself, and drinks, dances, talks *ad libitum*. The forcible imposition of European culture works no good.

MAYAN. In the same journal (pp. 272, 273) Professor E. Förstemann has a brief article on "Die spätesten Inschriften der Mayas," in which he seeks to show that an inscription from Chichen-Itza and one from Sacchaná bear dates, respectively, 1581 and 1582. They represent a brief, fleeting renaissance of Mayan hopes, in the last half of the sixteenth century. Previous Mayan dates, according to Förstemann, reach only to the first quarter of that century.—Dr.

Alfredo Chavero's paper on "Palemke Calendar, the Signs of the Days," which appears in English in the "Proceedings of the International Congress of Americanists," N. Y., 1902 (Easton, Pa., 1905), pp. 41-51, with notes in Spanish, pp. 51-65, has already been noticed in this Journal in its Spanish form (1902). — In the same volume (pp. 189-192) Mr. Edward H. Thompson has an article on "The Mural Paintings of Yucatan," treating briefly of wall paintings at Chichen-Itza, Tjulá, and Chacmultun, those at the last two places being of great importance. Mr. Thompson thinks that "evidence is slowly but surely being brought forth to prove that these artists in colors played a part among these people second only to their brothers, the sculptors." Also that "in every one of the important groups there was at least one building upon whose walls were depicted, in outline or colors, the history of the group, or the record of certain important events during a stated period." According to the author, "the principal colors in use among these people were a deep and a brick red, a chocolate brown, two shades of blue, a bright gamboge yellow, turning to a tan yellow by age, two shades of green, and a color that may have been a purple shading into brown." They had also white and black, of course. Most of these pigments were "made by the natives from plants by processes not entirely unknown to the Mayas of to-day. The oxides of iron and certain earth, resembling yellow ochre," were also in use. — In the same volume (pp. 245-247) is printed an abstract of a paper by Léon Douay, "De la non-parenté de certaines langues de l'Ancien Monde (en particulier du japonais) avec celles du Nouveau et spécialement, du groupe Maya." The author concludes that "the Japanese radicals are totally unrelated to the Maya monosyllables." The same holds with regard to Chinese and Maya. Also with respect to the language of the Guanches. — In the same volume (pp. 157-170) Dr. Eduard Seler has an article "On the Present State of Our Knowledge of the Mexican and Central American Hieroglyphic Writing." After briefly noticing the two groups of Mexican codices,—one confined to calendaric and astrological purposes, the other represented by the Codex Nuttall and the allied Vienna MS., the author proceeds to résumé recent studies in Mayan epigraphy, particularly the work of Förstemann (this laid open the whole framework of the codices), Schellhas (names of deities), Thomas (the discovery that Plates 25-28 of the Dresden Codex are to be explained by the *xma kaba kin* ceremonies, as described by Landa), Maudslay (initial series of Copan stelæ), Goodman ("chronological calendar," numeric value of "face glyphs, etc."). Dr. Seler fails to agree with Goodman that "all figures and all glyphs, and every detail of figures and glyphs are nothing else than numbers; the whole bulk of the codices and the inscriptions is confined to arithmetic problems."

The Landa alphabet "is based on a misconception of the Maya graphic system, and is, perhaps, no more than a Spanish fabrication, or, at least, a development suggested to the Yucatec people by the European method of writing." Dr. Seler's own discoveries relate to the disposition of the glyphs in the codices, the nature of the glyphs of the four cardinal points, the "intimate connection between the day-signs of the Mexicans and the Maya day-signs," the real length of the *katun*, the "infallible calendar," etc.

SOUTH AMERICA.

ARGENTINE. *Misiones.* In "Globus" (vol. lxxxvii. 1905, pp. 248-254), Father F. Vogt describes "Yerba- und Holzgewinnung im Misiones-Territorium." The article contains information concerning the history of the cultivation of the famous *maté* or "Paraguay tea."

— *Pre-Columbian Migrations.* In the "Journal de la Société des Américanistes de Paris" (n. s. vol. ii. pp. 91-108), M. Eric Boman has an article on "Migrations pré-Columbiennes dans le nord-ouest de l'Argentine," in which are discussed the old Guaraní burial grounds in the valleys of San Francisco and Lerma, the "Calchaqui" children's cemetery on the border of the Gran Chaco, etc. The special burial ground for little children, discovered by M. Boman in 1901, at Arroyo del Medio, extends farther north the range of "Calchaqui culture." In the Chaco the Calchaqui were followed by the Guaraní, then by the Guaycurú. Urn-burial seems to have been employed by the Calchaqui for little children only.

BRAZIL. *Caiary-Uauapés Region.* In "Globus" (vol. lxxxvii. 1905, pp. 281-283) is a brief account of Dr. Theodor H. Koch's travels (January-December, 1905) in the region of the Caiary-Uauapés, among various Indian tribes, speaking numerous languages and dialects, — Tukano, Tariána, Pira-tapuyo, Uanána, Kobéua, Makú, etc. The language of the Umána on a tributary of the Yapurá is a pure Cariban dialect, and the whole wide territory between Alto Uauapés and Caquéta (Alto Yapurá) is occupied by Cariban tribes, — really one language. The unfair treatment of the Indians by the whites is commented on.

CALCHAQUIAN. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Dr. Juan B. Ambrosetti discusses (pp. 9-15) the "Ressemblance entre les civilisations Pueblo et Calchaqui." Both are *desert cultures*. The zoömorphic fetishes are strikingly similar in form and ornamentation. Other *rapprochements* exist in picture-writings, pottery and its ornament, decoration, etc., stone implements, urn-burial, the *chachins* and *pahos*, headdress of idols, terra-cotta pipes, basketry, mythology, and ceremonies. The Calchaqui culture, now

extinct, is thus very similar to that of the Pueblos of Arizona and New Mexico.

CARIBAN. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mr. L. C. van Panhuys has an article (pp. 205-208) on "Indian Words in the Dutch Language and in Use at Dutch Guiana," in which he gives a list of Indian words from De Martins' Galibi-Latin-French dictionary in use in the Netherlands (*e. g. kaaiman, karet, colibri, tapir, ananas, toekan, manioc*), and in Dutch Guiana (*e. g. casseripo, marako, chico, sagowyn, agami, piaiman, awarra, carapa*, etc.), though in De Martins' dictionary a number of these words are not Carib, but Arawak, or even Tupi. Other words not in De Martins', but used in Surinam or the Netherlands, from Arawak, Tupi, Carib, etc.: *hamaka (hangmat), batatas, tapana, pagala, pirai, warappa, tamanoa, warimba*. The Indian element in Surinam Dutch is evidently quite large. The Negro-English, which "contains Dutch, English, Spanish, Portuguese, French, Carib, Arawak, and African words," is deserving of thorough-going study.

PERU. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Professor Léon Lejeal has an article (pp. 75-83) on "La Collection de M. de Sartiges et les 'Aryballas' péruviens du Musée Ethnographique du Trocadéro." The home of the Peruvian "aryballe" is the Inter-Sierras. The sea-shell ornamentation is *sui generis*. See *Quichuan*.

QUICHUAN. To the "American Anthropologist" (vol. vii. n. s. pp. 49-68) Dr. A. F. Bandelier contributes an article on "The Aboriginal Ruins at Sillustani, Peru." This place was, at the time of the conquest, in possession of the Colla, a people of Aymaran stock. The name Sillustani, so far as known, does not appear in any Spanish source, and "may be a Quichua term introduced subsequent to the sixteenth century, when the Quichua Indians began to encroach on the Aymará range." The ruins consist of towers, *andenes*, etc., and the condition of the stone buildings "leads to the inference that work on them was abandoned before completion." The architecture and masonry at Sillustani bear the stamp of Inca work, and they resemble structural remains at Huánuco, Coati, Kalaki, etc. Most of the pot-sherds are of the Cuzco type. These ruins are probably the *depositories*, which, according to Cieza, the Inca erected at Hatun-Kolla, — depositaries for stores of potatoes, etc., received in tribute.

In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), M. Léon Douay publishes (pp. 243, 244) a brief "Contribution à l'étude du mot Kechua Titicoca ou Titikaka," in which an impossible etymo-

logy, based on Mayan resemblances, is put forth.—In the same volume (pp. 217-225) Mr. Stansbury Hagar has an article on "Cuzco, the Celestial City." The topography of the city, the names of the wards and districts, their symbolism, etc., are discussed. According to Mr. Hagar, "it is probable that every district, every square, and every street in ancient Cuzco bore the name of some asterism or heavenly object, with which many, or all of them, corresponded in position." Also "Cuzco was not, properly speaking, an epitome of the empire, but the sacred city and the sacred empire were planned to be epitomes of the celestial world." At the basis of the Peruvian symbolism lies "the system of *mamas* (mothers), a name given to the spiritual prototypes (existing invisibly in the sky) of things, which gave them birth. Imitation produced harmony with the object imitated and "thereby obtained for the imitator participation in the desired qualities and powers of that object."

GENERAL.

EARLY AMERICAN WRITINGS. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mr. Joseph D. McGuire has an article (pp. 17-26) on "Anthropological Information in Early American Writings," containing a résumé of such matter as indicatives of its importance: Trade, government, art, weapons, implements, religion, food, agriculture, clothing and ornament, hunting and fishing, industries, etc., are some of the topics touched upon.

EDUCATION. In the "American Anthropologist" (vol. vii. n. s. pp. 1-16), Professor Edgar L. Hewett has an article on "Ethnic Factors in Education," in which the author points out some of the evils of the Indian and Philippine policies of the United States government, besides indicating the pronouncements of anthropology concerning the treatment of primitive peoples. Ethnic mind and ethnic traits are persistent realities, and the development of a race must be from within,—"a civilization from without is usually harmful, often destructive, and always undesirable." Anthropological sciences should have a prominent place in normal schools and other institutions for the training of teachers. The author well says: "A sound, commonplace aim to keep in view in educating Americans is *to make better Americans*; in educating Indians, *to make better Indians*; in educating Filipinos, *to make better Filipinos*." The teacher's art demands "an understanding of the modifications effected by society or individual psychic states" and a comprehension also of the environmental influences which in the course of ages have created and maintained primitive life.

JESUP NORTH PACIFIC EXPEDITION. In the "Proceedings of the

International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Dr. Franz Boas résumés (pp. 91-100) the results of the investigations of the Jesup North Pacific Expedition, 1897-1902. A mass of valuable somatic, linguistic, sociological, religious, and mythological information has been accumulated, which is yet to be thoroughly examined. Among the conclusions indicated are: In a broad classification of languages, the languages of north-western Siberia should be classed with the languages of America. The Chukchee, Koryak, Kamchadal, and Yukaghir must be classed with the American race rather than with the Asiatic race (so probably also some of the other isolated tribes of Siberia). In British Columbia and parts of Alaska the investigations have shown extensive migrations to have taken place, particularly on the coast.

PETROGLYPHS. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Prof. W. J. Holland describes (pp. 1-4) "The Petroglyphs at Smith's Ferry, Pennsylvania." Among the figures are those of an eagle carrying away a papoose, deer and panther tracks, "thunderbird," fighting buffalo, turkey-foot, etc.

POPULAR FALLACIES. To the "American Anthropologist" (vol. vii. n. s. pp. 104-113), Henry W. Henshaw contributes an article on "Popular Fallacies respecting the Indians," treating of absurd and unfounded ideas concerning the origin of the Indians, their languages, alleged nomadism *à l'outrance*, ownership of land, ideas of royalty, knowledge of medicine, "Great Spirit," "Happy Hunting Grounds," division of labor, population, degeneracy of mixed bloods, pygmies and giants, mound-builders and cliff-dwellers, stolidity and taciturnity. The Indians are neither descended from the ancient Israelites nor do any of them hark back to the mediæval Welsh: the speech of all Indian tribes is not mutually intelligible; all Indians are not and were not excessively nomadic; neither individual nor family had absolute right to land; they had, for the most part, simple chiefs, whom the Europeans magnified into kings; the medical art was rooted in sorcery; no belief in a single, unitary, overruling "great spirit" existed; "the happy hunting ground" implied future existence, but not our heaven and hell; the position of woman was fairer than is generally believed, and often high; the pre-Columbian Indian population of America has been much exaggerated; the mixed-blood has been miscredited with degeneracy not his own; pygmies and giants are mythical here as elsewhere; mound-builders and cliff-dwellers were alike Indians; the Indian "has a fair sense of humor, and is by no means a stranger to jest, laughter, and even repartee."

PYGMIES. In a brief article, entitled "Are there Pygmies in French Guiana?" in the "Proceedings of the International Congress

of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905, pp. 131-133), Mr. L. C. Van Panhuys prints some notes concerning the alleged existence of the Maskalilis, a pygmy race of troglodytes, "dwarfs, smaller than the Akkas in Africa ; redskins with long black hair." They are naked noctivagants, kidnappers, plantation-thieves, and are much feared by the Indians and the Negroes. "Is it a truth or a legend ?" asks the author. It may be simply folk-lore.

WAMPUM, ETC. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mr. L. C. Van Panhuys has a brief article (pp. 273-275) on "Ways of Paying in the New Netherlands, at Dutch Guiana, and in the former Dutch colonies of British Guiana," — *zcewant, wampum, beavers, sugar, etc.*

A. F. C. and I. C. C.